1:Dobrizhoffer M-5 (ca. 1760) 1822
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clothes, to distinguish him from a common man, except the peculiar oldness and shabbiness of them; for if he appear in the street with new and handsome apparel, just taken out of his wife's loom, the first person he meets will boldly cry, Give me that dress, *Tach caué grihilalgi;* and unless he immediately parts with it, he becomes the scoff and the scorn of all, and hears himself called covetous and niggardly. Sometimes, when they came to ask a great favour of me, they would stroke my shoulder, and say in a sweet tone, You are indeed a captain, Father; by which honourable appellation they wished me to understand that it was unlike a captain to refuse a man any thing. As those things which they asked me for were not always in my possession, nor could indeed be found in any shop at Amsterdam, I told them I was no captain, that they might bear a refusal with good humour, and attribute it to poverty, not to ill-nature. But it was all in vain. They construe a Father's excuse into a falsehood, and exclaim, not without much laughter on both sides, What a liar, what a miser you are! I found that those caciques had abundance of followers who were active and successful in the acquirement of booty, free from sordid avarice, and fond of displaying an unbounded liberality towards their hordesmen. Kaapetraikin and Kebachin had

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A 431 555 622 crowds of soldiers in their service, because they were distinguished for dexterity and assiduity in depredation; the same men, when decrepit with extreme age, inadequate to undertaking excursions, and consequently poor, found none but relations continue in their hordes.

A 562 622 I must not omit to mention that the Abipones do not scorn to be governed by women of noble birth; for at the time that I resided in Paraguay, there was a high-born matron, to whom the Abipones gave the title of *Nelaʼeycatè*, and who numbered some families in her horde. Her origin, and the merits of her ancestors, procured A G 622 648 her the veneration of others. The Catholic kings themselves, and their governours, acknowledge the rank of the caciques of every nation, and dignify them with the title of nobility, prefixing the word *Don* to their names, according to the Spanish fashion. It is also customary, throughout the whole of Spanish America, for the Indian caciques, after they have received baptism, and sworn allegiance to the Catholic king, to retain, and transmit to their posterity the dominion they possessed when savage, over the savages subject to their power: which is also observed amongst the Guaranies, with this provision, however, that the caciques themselves and the Indians under their authority, are obliged to

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CHAPTER XXXIV.

OF THE ARMS OF THE ABIPONES.

411 No man can obtain celebrity amongst the Abi-
[555] pones except by warlike prowess. Hence to have their arms properly made, in good order, and ready when needed, is their chief care. To defend themselves, and offend their enemies, they principally make use of the bow and
322 spear. Their native soil produces a kind of wood
411 not to be met with in any other part of Paraguay, called *neterge*, which is of a red colour while fresh, and as hard as steel. They cleave this tree, cut out an oblong piece of wood, and shape it with a knife or a sharp stone. You would think it had been made by a turner. To straighten it they heat it every now and then by fire, and twirl it about between two logs of wood. By this method the Abipones
411 make spears scarce smaller than the Macedonian pikes; for they are more than five or six ells in length, pointed at both ends, that if one end gets blunt, the other may still be of service, and also for the convenience of sticking the spear into the ground when they pass the night in the plain. Formerly when they were

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hair. The skin thus drawn from the skull, and 727
stuffed with grass, after being dried a little in
the air, looks like a wig, and is preserved as a
trophy. That Abipon who has most of these [555]
skins at home, excels the rest in military re-
nown. The skull too is sometimes kept to be [415]
used as a cup at their festive drinking-parties.

Though you cannot fail to execrate the bar-
barity of the Abipones, in cutting off and flay-
ing the heads of their enemies, yet I think you
will judge these ignorant savages worthy of a
little excuse, on reflecting that they do it from
the example of their ancestors, and that of very
many nations throughout the world, which,
whenever they have an opportunity of venting
their rage upon their enemies, seem to cast
away all sense of humanity, and to think that
the victors have a right to practise any outrage
upon the vanquished. Innumerable are the forms 000
of cruelty which the other savages throughout
America exercise towards their slain and cap-
tive enemies. The Iroquois in Canada flay the
heads of their enemies before they are dead.
The Jesuit Lafitau, in his book intitled *Mœurs
des Sauvages Américains, &c.* declares that he
saw a woman of French extraction, who lived
in good health for many years after having her
head scalped by the Iroquois, and that she
went by the name of *La Tête Pelée.* Many are

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valour is initiated into warlike honours with ceremonies which I shall presently describe.

The names of the Abipones who are not distinguished by military rank, end in various letters; but when, on account of their services in war, they are admitted into the rank of the nobles, they drop the name which they bore in youth, and receive another which always terminates in the syllable *In*. They who are solemnly inaugurated, according to the custom of their ancestors, are called *Höcheri*, and have a dialect of their own; for though they use the common words, yet, by insertion and addition of various syllables, they transform and obscure them in such a manner that they can hardly be understood. I shall now briefly describe the rites by which they are promoted to this dignity. When, by the arbitration of the rest, such an honour has been decreed to any one, they make a previous trial of his fortitude, by an experiment common to all. A black bead being placed upon his tongue, he is ordered to sit down at home for three days, and during that time to abstain from speaking, eating, and drinking. This is indeed a harsh law, but it appears mild in comparison with the torments endured by certain Indians at the river Orinoco, when candidates for military honours. They are laid on a hurdle, beneath which are placed burning

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coals, and, that the heat and smoke may be the more intolerable, the poor wretches are completely overwhelmed with palm leaves. They anoint the whole of the body of others with honey, tie them to a tree, and expose them to the stings of bees, wasps, drones, and hornets. But let me now return to the Abipon who is fasting and keeping silence at home. On the evening preceding this military function all the women flock to the threshold of his tent. Pulling off their clothes from the shoulder to the middle, and dishevelling their hair, they stand in a long row, and with confused shouts, accompanied with the sound of gourds, and with the continual agitation of their arms and legs, lament for the ancestors of him, who is, next day, to be adorned with a military dignity. These lamentations continue till it is dark. As soon as morning dawns, our candidate, elegantly dressed in the fashion of his nation, and holding a spear in his hand, leaps upon a horse laden with feathers, small bells, and trappings, and gallops northward, followed by a great troop of Abipones. Presently, returning with equal speed, he approaches the tent, where sits an old female juggler, the priestess of the ceremonies, who is afterwards to inaugurate the candidate with solemn rites. Some woman of noble birth officiously holds his spear and the bridles of his

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horse, while he dismounts, the rest of the matrons continuing to strike their lips, and applaud; when the candidate listens to a short address from the old woman seated on a hide, with as much veneration as if it was an oracle from a Delphic tripod. Then mounting fresh horses, he rides out in the same manner as before, first to the South, then to the East, and then to the West, and after each journey alights at the same tent, where that Pythian, like a female Apollo, pours forth her eloquence. The four excursions being performed, and the horses dismissed, they all betake themselves to that sacred tent, to witness the usual ceremony of the inauguration. This ceremony consists of three things: first the hair of the candidate is shaven by an old woman, so that from the forehead to the back part of the head she leaves a baldness or streak, three inches wide, which they call *Nalemra*. The business of the hair being finished, the old woman pronounces a panegyric, setting forth the noble actions of the candidate, his warlike disposition, knowledge of arms and horses, intrepidity in difficulties, the enemies that he has slaughtered, the spoils that he has taken, the military fame of his ancestors, and so on; in order that he may appear, on many accounts, worthy to be declared

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a captain and a noble warrior, and to enjoy the rights and privileges of the Höcheri. His new name is immediately promulgated, and festively pronounced by a band of women striking their lips with their hands. The male spectators do not like dry ceremonies to be protracted to a great length, but joyfully fly to skins full of honeyed liquor, and conclude the business with a famous drinking-match.

It is remarkable that many of the women arrive at this degree of honour, and nobility, enjoy the privileges of the Höcheri, and use their dialect. The names of these females end in *En*, as those of the men in *In*. What circumstances entitle women of low birth to this degree of honour, I do not know, but it appears to me most probable that the merits of their parents, husbands, or brothers, not age, or beauty, bestow this prerogative upon females. I have often heard very young women conversing in the language of the nobles, and matrons remarkable for years and wrinkles speaking the vulgar tongue.

The Abipones think it a sin to utter their own name. When either of them knocked by night at my door, though I asked him a hundred times, "Who are you?" he would answer nothing but, "It is I." Unknown per-